

A TRUE 712

RELATION

OF THE

Life and Sufferings

OF

John Nisbet in *Hardhill*,

HIS

Last Testimony to the TRUTH;

WITH

A short Account of his last Words on the
Scaffold, December 4. 1685.

Never hitherto PUBLISHED.

Psalms 112. 6. The Righteous shall be in everlasting Remembrance.

Prov. 10. 7. The Memory of the Just is blessed.

*1 Peter 4. 16. If any Man suffer as a Christian, let him not be ashamed;
but let him Glorify GOD on this Behalf.*

Psalms 116. 15. Precious in the Sight of the LORD is the Death of his Saints.

Psal. 9. 12. When he maketh Inquisition for Blood, he remembreth them.

*1 Peter 3. 15. Sanctify the LORD GOD in your Heart, and be ready al-
ways to give an Answer to every Man, that asketh you a Reason of the Hope
which is in you.*

EDINBURGH,

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To the R E A D E R.

CHRISTIAN READER,

WHEN you read of the Faithfulness and Constancy of this valiant Martyr JOHN NISBET, and what a large Measure of the LORD's manifested, refreshing, strengthening and comforting Presence was richly conferred upon him when in Prison, and at his Death, (as is well attested by his wandring Companions and Prison Acquaintances) you may with us cry out, O the Height and the Depth, the Length and the Breadth of the Distinguishing Love of GOD!

His Son JAMES was bent for keeping this Manuscript dormant, for his own and his Nephew's private Excitation to follow the noble Cloud of Witnesses: But we have persuaded him otherwise, and won this Jewel, that it may be a Benefit to others; heartily wishing, that all who read it, may be much influenced and, highly privileged by the Holy Spirit of Grace for Salvation and Generation Work, as this Martyr was.



A
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OF THE

Life and Sufferings of John Nisbet in Hardhill.

IN the Reign of King *James* the IV. sometime before the Year 1500, it pleased the Eternal JEHOVAH, who, in the Creation commanded Light to shine out of Darkness, amidst the Ignorance of that Age, to cause his marvellous Light take Influence on *Mordoch Nisbet* in *Hardhill*, in the Parish of *Louden* and Shire of *Air*, for attaining to the true and saving Principles of Christian Knowledge; his Eyes were opened to see the Vanity and Evil of *Poper*y; which, through Grace, instantly inclin'd his Heart to loath it: So he deliberately resolved against it, turn'd from it; and join'd himself with these called *Lollards*, the first Name given to *British* Protestants, whom *Papists* called *Hereticks*: But in the Reign of King *James* the V. the *Papists* perceiving the *Lollards* began to grow numerous; and they not willing any should disturb their Kingdom of Darkness, raised Persecution against them. Then *Mordoch* fled over Seas, and took a Copy of the New Testament in Writ: What else he did, we cannot say; but after some stay Abroad, he came home to see his Native Country, with others who had been elsewhere upon the same Occasion; two of which were taken and burnt at *Glasgow*, viz. Mr. *Russel* and Mr. *Kennedy*, as is to be seen in the first Book of *Knox's* History.—*Mordoch* being in the same Danger, digged and built a Vault in the Bottom of his own House; to which he retired himself, serving GOD, and reading his new Book. Thus he continued, instructing some few that had Access to him, until the Death of King *James* the V. But when the Queen Dowager held the Regency, the true Religion began to be more openly profest, the Monuments and Ornaments of Satan's Kingdom of Darkness pulled down; *Mordoch*, tho' then an old Man, crept out of his Vault; and joining himself with others of the LORD's People, lent his helping Hand to this Work through many Places of the Land, demolishing Idolatry where ever they came. But, having served his Generation, he died, and left his Son *Alexander Nisbet* Heir to his New Testament, Zeal and Concern for the true Religion, which he indeed took Care of; and continuing therein to his

Life's End, left his Son *James Nisbet* Heir to the written New Testament, and other Relatives. --- This *James* was humble, meek, and very religious, but nothing of a publick Spirit. He married one *Janet Gibson*, who was eminently religious, bold and publick-spirited, beyond many of her Sex. She died young, and left him with two Children, a Son called *John*, and a Daughter called *Mary*. I have heard her much commended and lamented, tho' she was dead 24 Years before I was born. *James* lived a Widow all the rest of his Days in the Profession of true Religion, and Study of Holiness, training up his Family in the Fear of GOD very painfully: some particular Instances whereof might be given; but I incline not to enlarge. --- When he died, he left the written New Testament to his Son *John*, who was adorned with the humane Advantages of a tall, strong, well-built Body, and of a bold, daring, publick, Spirit. He went Abroad, and joined in the Military, the Knowledge of which was of great Use to him in Time of the after Persecution. Having spent some Years thus in forreign Countries, he returned to *Scotland*, and swore the Covenants, when King *Charles* at his Coronation swore them in *Scoon*, 1650.

JOHN leaving the Military, went home to his own House, and married a young Woman, called *Margaret Law*, who proved an equal, true and kind Yoke-fellow to him all the remaining Days of her Life.

That she was endued with Gracious Qualifications suitable to his suffering Circumstances, may readily be guest at from the Particulars anent her, which I refer to their more proper Place.

John after he was married lived Christianly and comfortably with his Wife and Family, until the Year 1661, when King *Charles* and his Underlings overthrew the Glorious and ever Famous Work of Reformation; he conceived such Dislike of them and their wicked Proceedings, that particularly, frae once they Burnt the Covenant, he would neither cut his Beard, nor Countenance them in the least; but witnessed against them on all Occasions in his Place and Station. --- In the Year 1664, he baptized a Child with one of the outed Ministers; the Curate hearing of this was greatly enraged, and published in his Pulpit, that he would Excommunicate *John Nisbet* in *Hardhill* the next LORD's Day. But ere that Day came he was snatch'd away by a sudden Death; so the Execution was prevented. The Persecution was then but newly begun; not exceeding three Persons had suffered Publick Death for the Cause of Religion; and this seems to have been the Reason, why the malicious Curate fell on such a ridiculous Method of Procedure. --- When the persecuted People met together at *Lanerk* in 1666, and there renewed the Covenant, *John* being one of them; and more known than others, was threatned with Death for that and other Zealous Appearances, which he had made: He being sensible of this, found himself obliged for his own Safety, as well as Principle, to follow these People, and keep with them in Arms. At *Pentland* Fight he receiv-

ed 17 Wounds, was stript naked and left for Dead; yet as much Strength and Life reserved, as enabled him to make his Escape in the Night, tho' it was a Twelve Month before he recovered. At *Drumclog* he did good Service, behaved to a Wonder, yet was preserved: At *Bothwell* he fought openly and boldly, being not only a Zealous Christian, but a Man of great Bravery and Resolution; he stood while any Man would stand; after all he made his Retreat, and at that Time escaped from falling into the Enemies Hand. The next Day they came in search of him, but missing him, took all that he had in the World; thrust out his Wife and four Children, and locked the Doors. Moreover, on some Hell-hatched Consideration, a Party came immediately back to fetch away his Wife & Children; but they being got out of the Way to seek shelter elsewhere, could not be found. Then was a Proclamation issued forth, offering 3000 Merks to any that would apprehend him; and if any harboured him, or any of his, and did not deliver them up, they should be taken and punished, and all their Goods confiscate. This took so among the frightened People, that no Body would let them in at a Door, that knew them; so they were obliged to wander from place to place among Strangers. In this Condition *John* and his Family seemed to resemble those who are described in the 11. of the *Hebrews* and 38, *They wandered about in Deserts, and in Mountains, and in Dens, and in Caves of the Earth, &c.*

Thus above 6 Years in the Extream Heat and Violent Rage of Persecution, especially from the Year 1679 to 1685, he lived, as I may say, suffering all kinds of Distress, not accepting Deliverance, that with a safe Conscience he might preserve to himself and others, the free Enjoyment of the Gospel faithfully preached in Fields and Hills, whither he and a select Company, such as he was, came always well armed, as well to defend themselves, as to protect their Ministers, and Brethren from Violence, during the Worship of God, as Occasion should present.

Notwithstanding of all this Hardship, *John* would not abate his Zeal, but still saying, *Whoso will not be faithful in little, will not be faithful in much, whoso putteth his Hand to the Plough, and looketh back, is not fit for the Kingdom of Heaven.* And that, with *Moses*, we were not to loss Hair or Hoof: He went on pleading for Truth, and contending against the sinful compliances of these Times, hearing the Gospel when preached by Mr. *Donald Cargil*, Mr. *Richard Camron*, and Mr. *James Renwick*, and at all Meetings of the Lord's People, where Providence furnished him Opportunity, giving his Counsel and Advice anent carrying on of a Testimony for Truth.

Amidst these Troubles his Wife's cheerful Acquiescence and sincere Sympathy with him, was great Comfort and Encouragement to him. This Woman preferred the Peace and Safety of a good Conscience, so far, (which to him and her was a continual Feast) that she was never heard not seen to shew the least Discontent with her Lot, altho' she underwent many

many Troubles, such as her House and Goods many Times rifled, besides that at *Pentland*, and at the Highlanders Plundering, when 8000 of these cruel Savages were turned in upon the *Western* Shires, to press the Bond of Conformity. And, *Lastly*, at *Bothwell* all her Sustenance and Worldly Substance was entirely taken away; after which, as hath been said, she might not stay in any Place, nor none of her Children where they were known: The Proclamation formerly mentioned had intercommuned them; so that if they came to be known, or if Intelligence was gotten to whom they belonged, there was no longer Residence in that Bounds for any of them. But the Year 1683, and Month of *December* put an End to all her Troubles; she died in the 8 Day of her Sickness, more than 23 Months, but not full 2 Years before he fell into the Hands of his Cruel Enemies; she was buried in *Stanhouse* Church-Yard, where 8 Days after her Daughter was buried by her Side. This Natural and Christian Duty behoved to be performed at Mid-night, because it might not be known, what they were, neither would any Body do it, but such as might not appear in the Day Time. The Curate having Knowledge of them, and to whom they belonged, threatened to take them up and burn them, or else cast them to the Dogs; but some of the persecuted Party sent him a Letter, assuring him, That if he touched these Graves, they would burn him and his Family, and all that he had; so he forbore.

It was some Days ere Friends and Fellow-Sufferers could get Notice to *John* of his Wife's Death; but frace once Word came, he hastened assoon as possible to the Place where she died. So 8 Days after when he entered the House (which was a Sheeps Coat, where was no Light or Fire, but that of a Candle, no Bed but that of Straw, no Stool but the Ground to sit on) Friends were putting his dead Daughter in her Coffin, he stepped and kissed the Corps, saying, Religion doth not make void natural Affection, but we should be sure it run in the Channel of sanctified Submission to the will of God, of whom we have our Being. Then turning to a Place of the Cottage, where two of his Sons were lying in the Rage of a Fever, he spoke to them, but they knew him not, at which he groaned, and said, *Naked came I into this World, and naked must I go out of it; the LORD is making my Passage easy, &c.* One of the Company said, Sir, I hope ye know who hath done this. He answered, I know that he hath done it, that makes all Work together for the good of them who Love him, and keep his Way, even he who first loved us, and this is my Comfort; also it doth Comfort me very much, that my Wife, whom ye have already buried out of my Sight, bears the Mouth that never bad me do that that might hurt my Conscience, notwithstanding of all the Trouble she met with on my Account; but on the contrary, when I was telling her at any Time, I dare not do such or such a Thing, she would have said, *Well then, see you do it not, come of me and my Bairns what will: GOD lives, we need not be afraid;*
and

and if ye, they, and I were once fairly in Immanuel's Land, we shall be richly made up. Therefore, said he, I bless God who gave me such a Wife, and I bless him that hath taken her again. At Eleven a Clock in the Night they carried away his Daughter ; and had two Miles to Stanhouse Church-Yard, where her Mother was buried that Night bygone 8 Nights. He carried the Head all the Way, and quickly after went off to hid himself. There was great search made for him by the Enemy before the next Day ; but ere then, he was a good Way from that Bounds, and so escaped : Yet tho' the Enemy got Notice that he had been there helping to bury his Daughter, they got no Notice where either she or her Mother died, which truly was a great Mercy. This Nature-trying Pinch of Affliction he endured with much admirable Magnanimity, Patience, and Submission : But in the Mean Time being called of God to more Publick Sufferings, and before Hand endued with a singular Measure of Christian Courage, neglecting his own private Troubles, and casting them aside, he returned to his Wandering Lot with Eminent Forwardness and Vigour, tho' he certainly knew to meet with dangerous and straitning Circumstances in it ; yea he ceased not through these and other Sufferings of greater import, to pursue his former Course of Duty ; for he had espoused CHRIST'S Cross by deliberate Choice ; he was indeed of an Excellent Spirit. And, as Solomon says, *More Excellent than his Neighbour*. His Natural Temper was truly Noble and Generous, but after regulated by sanctified Understanding, and improved by Grace, it became far more so in a Spiritual Sense : For then suteable to his Inclination, his Endeavours were carefully bent on all Occasions, to save the Credit of the Cause for which he suffered : Among other Instances that might be adduced to evince this, the following Passage seems to be Significant. ---- As he was travelling thro' a Moor on a Snowie Day, one of his old Neighbours who was seeking Sheep, met him, and knowing him, cried out, *O Hardhill, are you yet alive, I was told you was going in a Pilgrim's Habit, and that your Bairns were begging ; and yet I see you look as well as ever you did !* Then taking out a Rix Dollar he offered it to John : John seeing this, took out a Doucat-down, and offered it to him, saying, I will have none of yours, but I will give to you if you please ; for you may see there is nothing wanting to him that feareth the LORD, and I would never have thought that you (calling the Man by his Name) would have gone so far on with the Enemies of God, as to Sell his Conscience to save his Gear ; I had far other thoughts of you before Bothwell, when you was in Society with us ; take warning *H. go Home and Mourn for that, and all your other Sins before God ; for if Mercy do not prevent, you will certainly perish.* The Poor Man thanked him, put up his Money and went Home. --- John continued after this, and to his last Breath, Stedfast and Firm witnessing, for what he saw to be Duty, and against what he saw to be Sin : Anent which if you desire to have full Information,

formation, you may View the particulars in his last Testimony, which he wrote within a few Hours of Death. He wrote also a Manuscript some Time before he was taken, called his *Large Testimony to the Truth*, in Case he should have been killed in the Fields.

The Sabbath Night before he was taken, as he and four more were Travelling, it being exceeding Dark, no Wind, but a Thick small Rain, no Moon, for that was not her Season, behold, suddenly the Clouds clave asunder towards the East and West, above our Heads, and there sprang out a Light beyond that of the Sun, which lasted above the Space of two Minutes. They heard a Noise, and were much amazed. They said one to another, *What may that Mean*: But he spake none, only uttered three deep and heavy Groans. One of them asked him what it might Mean, he said, We know not well at present, but within a little we shall know better; yet we have a more sure Word of Prophecy, unto which we would do well to take heed; and then he groaned, and said, *As for me, I am ready to Live to him, or Die for him, as he in his Providence shall call me to it, and bear me thro' in it; and altho' I have suffered much from Prelates, and false Friends, these 21 Years, yet now I would not for a Thousand Worlds I had done otherwise; and if the LORD spare me I will be more Zealous for his precious Truths, and if not, I am ready to Seal his Cause with my Blood; for I have longed for it these 16 Years; and it may be ere long I will get it to do; welcome be his Will; and if he will help me thro' with it, I shall Praise him to all Eternity.* --- We all wondered at his unusual Freedom (for he was a very reserved Man) he seemed all that Week to be under great concern of Spirit. --- The next Sabbath Morning as he, with *George Whitburn, John Fergusson, and Peter Gemmell*, was hiding in a Man's House near *Finnick Kirk*, where they sometimes used to be sheltered in severe Weather, it pleased GOD they were seen, and private Information given to the Enemy; so that before they were aware, forty of the Enemy commanded by *Robert Nisbet* a Kinsman of his own, surrounded the House; *John* with the other three thought fit to hid themselves among the Cows in the Byar, resolving, if the Enemy found them, all of them should fight it to the last, rather than be taken, saying, It was Death do what they would. The Enemy got Light, searched the House, and coming where they were, fired on them; they fired also upon the Enemy; after which they stroke with their clubbed Guns, till the Stocks broke; then they went in Grips with some of the Enemy, and threw some of them down: The Enemy seeing they could not win at them for the Beasts, (some whereof were shot and lay in the Way) cried to go all forth and Burn the House. The four Men chusing rather to die by the Sword, than by Fire, went out after them; *John* went out formost, and getting his back to the Wall, stood and defended himself; but received 7 Wounds, two in each side of his Neck, one above the left Pap, another near the Right, and one in the left Arm, the Commander came to them that were goring

goring and stabbing at *John*, crying, Why have ye not dispatched that obstinate Rebel? But when he saw him, he knew him, and changing his Note, in great haste cried, Ho! it's *Hardhill*, spare his Life; for the Council has offered 3000 Merks for him, and he will get it. Then by his Orders, they fetched Bed-Clothes, and threw upon *John*, which enabled them to throw him to the Ground, and disabled him from wielding his Sword; bearing him down they tied him hard, Blood and Gore as he was.

The Lieutenant, his Namesake, insulting over him, when he had treated him in this most Barbarous Manner, took his three Friends, who were Prisoners with him, and shot them Dead before his Face. Then coming to him, asked him what he thought of himself now? He replied, I think as well of CHRIST, and his Cause as ever, and not at all the worse for what I suffer; only I grieve and think my self at a loss, that I am left in Time, when my dear Brethren are gone to Heaven, whom ye have wickedly murdered. The Bloody cruel Wretch replied with an Oath, He should not be long behind them, adding, I have reserved you for a worse Punishment. He answered, *If the LORD stand by me, and keep me faithful to Death, I am at a Point what Piece of Suffering you put me to endure.* Thus cruelly bound and bleeding at his Wounds, they carried him with some others they had taken that Day to *Kilmarnock*, when he came there they slackened his Arms a little; but would allow him no Bed-Clothes, nor suffer any to see him, or speak with him, save in at the Prison Window. From this place he sent Word to his three Sons, not to come near him; assuring them, if they did, they would lose their Lives also.

On Munday they carried him to *Air*: The Lieutenant being a Relation, pretending Friendship, called him out of the Rank where he was guarded, and they two went a Space before the Party, he asked *John* what he should say to the Superior Officer; for said he, I resolve to speak for you. *John* thanked him, and said, If the LORD favour me, and stand by me in owning of him and his precious Truths, I want none of your Favours. When he came to *Air*, and not till then, by the Intercession of Friends, a Chirurgion was allowed to dress his wounds; here he was examined, and to their Questions he gave free and plain Answers.

The third Day after he was sent back to *Kilmarnock*; from that to *Lithgow*; from *Lithgow* he was carried to *Edinburgh*; and there being brought before the bloody Council, where to the following Questions asked at him, they received such Answers from him, as plainly shewed that he neither expected, nor desired any Mercy at their Hands.

The Questions were thus.

When he came in they said, *Hardhill*, we look on you as Privy to all that is amongst that Party called Rebels, and we hope you will tell us all that we ask at you. He answered, When you ask in general, I will Answer in general; and when you ask in particular, I will Answer in particular. For I am

more afraid to Lie than to Die. At which they looked one upon another. Then they proposed ; and he answered, as follows.

Question, *Was you at the Field Conventicle at -----?* Here they named the Day and the place.

Answer. Yes, I was there, and own it as my Duty.

Q. *How many Men in Arms had you there ?*

A. I went there to hear the Gospel preached, and not to take an Account of Men or Arms that might be there.

Q. *Which way went you when the Preaching was done ?*

A. The best Way we could to Escape your Cruelty.

Q. *Where keep you the General Meetings? and what do you in them ?*

A. I am not obliged to give an Account: At which one of the Council pretended he would do it for him ; and made a long Speech of what was done in a General Meeting near *Edinburgh* ; but he gave a false Account. Then they asked the Prisoner if he was not there. He answered, *No*.

Q. *What more Ministers do you converse with than Mr. Renwick?*

A. None.

Q. *How come you to be so singular? There are but few of your Judgment.*

A. Better I follow CHRIST and his Truth, tho' alone, than a Multitude to do Evil.

Q. *Do you own the Covenants ?*

A. Yes, I own them with all my Heart.

They say to him, *We are ashamed of you, and such as you are for Country Men, because you will not observe the King's Laws.* He said to them, Better you be ashamed of us, for not observing your King's Laws, than we be ashamed of CHRIST and his Laws, when your King and his Laws are persecuting CHRIST, his Laws and Members. They said, *We hope, you are so much of a Christian as to Pray for the King.* He replied, Prayer is an holy Ordinance of GOD, and we ought to pray for Kings, as well as for others ; but not when every Profligate commands us.

Q. *Will you own King James the VII. as your lawful King and Sovereign Lord, as Head over all Causes, &c.*

A. The Person you speak off, being a profest Papist, and that from his Youth, and I being a Protestant of the Presbyterian covenanted Perswasion, I neither can nor will own him, while he remains such ; but if he repent and turn to GOD, I should readily Acknowledge him, Obey him, and Pray for him.

Q. *Will you own and stand to what you have said ?*

A. I would not else have said it. They say, *If so, we will take your Life from you.* He replies, I am as willing to give it, as you are to take it, that I may Seal CHRIST's precious Truths with my Blood : But be ye well assured, that if you take away my Life, you will bring the Guilt of Innocent Blood upon your selves, upon your Posterity, and upon this Poor Land ;
for

[11]

for I never did any Thing that deserved Death by the Law of God, or Righteous Laws of Men.

Upon these Answers, and without any further Process, they passed Sentence of Death upon him, which he received (says the Relater of these Passages) not only with Christian Submission, but with Thankfulness, Blessing & Praising God, who had counted him worthy to suffer for his Name. During the Time of his Imprisonment, he was very cruelly used, having a merciless Load of Irons upon him, as some, who knew, do affirm upwards of 7 Stone Weight, under which (notwithstanding of his Wounds) he lay patiently Day and Night the whole Time; declaring as in his last Words, that he had a constant, wonderful, inward Assistance, and Support from the good Spirit of God, bearing him up under the Cross, with the comfortable Assurance of the Pardon of his Sins, and the full Satisfaction of the Justness of the Cause in which he suffered; yea, from the Time he was taken to the End of his Life (which was 27 Days) the reconciled Countenance of God in CHRIST shined so powerfully and sensibly on him with such Eminent Luster and Brightness, as filled him with inexpressible transports of Joy all the Time, often praising the Lord for what he had done with him and for him, and inviting others to do the like. He charged some who came to see him, and speak with him through an Iron Grate, (after this Manner) *Go immediately to your Retirements, and plead with GOD on my behalf for Patience and Strength, that I may be helped to wait and bear up sutablely, so long as the Union between Soul and Body is not dissolved; for it hath pleased him to give me such feeling Sense of inconceivable Joy, and such real Impression of unspeakable Glory, as without constant and immediate Supports from the Giver, will certainly overwhelm me, this frail Tabernacle is not able to hold up under what I now feel. --- A Day or two before he died, when it came to be his Turn to go about Worship, with the rest of his Fellow-Prisoners. --- In Prayer he cried out, O! for Friday, O! for Friday, O LORD give Patience to wait thy appointed Time, O give Strength to bear up under the Glory of thy Sweet, Sweet and Comfortable Presence; if thou O, glorious, thou the Chief of Ten Thousands, the Eternal Wonder and Admiration of Angels, and redeemed Saints, put not too more Strength, this Weak Clay Vessel will rent in Pieces under the unspeakable glorious Manifestations of thy Rich Grace, and Matchless, Matchless, Presence.*

But if you desire more particularly to know how it was with him at his Death, and what he witnessed for and against, I refer you to his last Testimony and Scaffold Speech.

They had sentenced him to die upon Friday the 4th of December, and when the Day came, they did to him as they had determined. He died in the 58 Year of his Age, and left three Sons, *Hugh, James, and Alexander.*

One thing more I do remark; and that is, though this Faithfully Zealous Christian passed through many Towns and Prisons, where there were many

On-lookers and Gazers ; and though oft examined, yet he was then no more moved, than if he had been with, and speaking to his own Children: And all the Way, and all the Time, when any of the Enemy spoke to him any Thing relating to what was Sin or what was Duty, he told them his mind freely ; but when they spake any Thing perhaps in a scoffing or mocking Manner, providing it had no Relation to any of these, he held his peace, and would give them no Answer ; only sometimes he would say, Poor Man, or poor Men, mind your Souls, and where ye will be when in Eternity.

JOHN NISBET in Hardhill, *his last and dying Testimony, which he delivered to a Friend in the Iron-house, when he was taken out to the Scaffold in the Grass-Market of Edinburgh, where he died Friday, December 4. 1685.*

I have always thought that to Live for CHRIST, and Die for CHRIST, is a sufficient Testimony for Truth ; yet now when I am within a few Hours of Eternity, to prevent Mistakes, to satisfy my dear Friends, and let them know how it is with me, and to let the World know what I die witnessing for, and testifying against, I Judge it proper to leave a few Lines behind me.

As for my self, it hath pleased the LORD JEHOVAH of his Superabundant Goodness and Infinite Mercy, powerfully to determine my Heart to close with, and embrace the LORD JESUS CHRIST, as he is made Offer of in the Everlasting Gospel, for my King, Priest and Prophet, and that this Conquest and Captivating of me to his Obedience, (who was an Heir of Wrath, and a Mass of Sin and sinful Corruption) is the Fruit of electing Love, according as it is manifested in the Covenant of free, free, free, Grace, will evidently appear from these Scriptures following, which he by the Power and Concurrence of his Holy Spirit, hath made effectual to the convincing, converting, strengthening, and enabling of me to be his, and to be for him thro' Well, and thro' Woe, thro' good Report, and thro' bad Report ; and they are so many sweet Cordials to my Soul, when stepping out of Time into Eternity.

“ *Psalms* 110. 3. Thy People shall be willing in the Day of thy Power.
 “ *Romans* 9. 11. For the Children being not yet born ; neither having done
 “ any good or Evil, that the Purpose of GOD according to Election might
 “ stand, not of Works, but of him that calleth. *Verse* 15. For he saith to
 “ *Moses* (see *Exodus* 33. 19.) I will have Mercy on whom I will have
 “ Mercy ;

" Mercy; and I will have Compassion, on whom I will have Compassion?
 " *Verse 16.* So then it is not of him that willet, nor of him that runneth,
 " but of GOD that sheweth Mercy. *2 Thes. 2. 13.* GOD hath from the Be-
 " ginning chosen you through Sanctification of the Spirit, and Belief of the
 " Truth. *Prov. 8. 30.* Then was I by him as one brought up with him; and I
 " was daily his Delight, rejoicing always before him. *v. 31.* Rejoicing in
 " the habitable Parts of his Earth; and my Delights were with the Sons
 " of Men. *v. 32.* Now therefore, *Eccl. 10. v. 36.* *Rom. 8. 29.* For whom he
 " did foreknow, he also did predestinate, to be conformed to the Image of
 " his Son, that he might be the First-born among many Brethren. *v. 30.*
 " Moreover, whom he did predestinate them he also called, and whom he
 " called, them he also justified; and whom he justified, them he also glorified.
 " *v. 35.* Who shall separate us from the Love of CHRIST? Shall Tribulation,
 " Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword?
 " *v. 37.* Nay in all these Things we are more than Conquerours through him
 " that loved us. *Ephes. 1. 13.* In whom ye also trusted after that ye
 " heard the Word of Truth, the Gospel of your Salvation, in
 " whom also after that ye Believed, ye were Sealed with the Holy
 " Spirit of Promise. *v. 14.* Which is the Earnest of your Inheritance, until
 " the Redemption of the purchased Possession, unto the Praise of his Glory.
 " *2. Tim. 1. 9.* Who hath saved us and called us with an holy Calling; not
 " according to our Works, but according to his own Purpose and Grace,
 " which was given us in Christ Jesus before the World began. *Titus 3. 5.*
 " Not by Works of Righteousness which we have done, but according to
 " his Mercy he saved us, by the washing of Regeneration, and renewing
 " of the Holy Ghost. *v. 6.* Which he shed on us abundantly through
 " Jesus Christ our Saviour. *1 Cor. 1. 9.* GOD is faithful by whom ye
 " were called into the Fellowship of his son Jesus Christ our LORD. *Rom.*
 " *3. 24.* Being justified freely by his Grace, through the Redemption that
 " is in Jesus Christ. *v. 25.* Whom GOD hath set forth to be a Propitiati-
 " on through Faith in his Blood, to declare his Righteousness for the Remis-
 " sion of Sins that are past, through the Forbearance of GOD. And Chap.
 " *4. v. 6.* E en as *David* also describeth the Blessedness of the Man unto
 " whom GOD imputeth Righteousness without Works. *Heb. 9. 14.* How
 " much more shall the Blood of Christ, who through the Eternal Spirit
 " offered himself without Spot to GOD, purge your Conscience from dead
 " Works to serve the Living GOD? *2 Cor. 5. 19.* To wit, That GOD was
 " in Christ reconciling the World to himself, not imputing their Trespas-
 " ses unto them. *Ephes. 3. 17.* That Christ may dwell in your Hearts by
 " Faith, that ye being rooted and grounded in Love, *Eccl. Galat. 2. 16.*
 " Knowing that a Man is not justified by the Works of the Law, but by
 " the Faith of Jesus Christ; even we have believed in Jesus Christ,
 " that we might be justified by the Faith of Christ, and not by the Works
 " of

" of the Law ; for by the Works of the Law shall no Flesh be justified. *Rom.*
 " 5. 17. For if by one Man's Offence Death reigned by one, much more
 " they which receive Abundance of Grace, and of the Gift of Righteous-
 " ness, shall reign in Life by one Jesus Christ. *John* 6. 37. All that the Father
 " giveth me shall come to me ; and him that cometh to me I will in no
 " ways cast out. v. 39. And this is the Father's Will which hath sent me,
 " that of all which he hath given me I should lose nothing, but should raise
 " it up again at the last Day. *Rom.* 14. 17. For the Kingdom of Heaven is
 " not Meat and Drink, but Righteousness and Peace, and Joy in the Holy
 " Ghost. Chap. 8. v. 1. There is therefore now no Condemnation to them
 " which are in Christ Jesus, who walk not after the Flesh, but after the
 " Spirit. 1 *John* 5. 13. These Things have I written unto you that believe
 " on the Name of the SON of GOD, that ye may know that ye have
 " eternal Life ; and that ye may believe on the Name of the SON of GOD.
 " *Ephes.* 4. 23. And be renewed in the Spirit of your Mind. *Philip.* 3. 9.
 " And be found in him, not having mine own Righteousness, which is of
 " the Law, but that which is through the Faith of Christ, the Righteous-
 " ness which is of GOD by Faith. v. 10. That I may know him and the
 " Power of his Resurrection, and the Fellowship of his Sufferings, being
 " made conformable unto his Death. *Rom.* 6. 4. Therefore we are buri-
 " ed with him by Baptism unto Death, that like as Christ was raised up
 " from the Dead, by the Glory of the Father, even so we also should walk
 " in Newness of Life. *Prov.* 4. 18. But the Path of the Just is as the Shin-
 " ing Light that shineth more and more unto the perfect Day. *Philip.* 1. 6.
 " Being confident of this very Thing, That he which hath begun a good
 " Work in you, will perform it, until the Day of Jesus Christ. *Psal.* 89. 33.
 " Nevertheless my Loving Kindness will I not utterly take from him, nor
 " suffer my Faithfulness to fail, v. 34. My Covenant will I not break, nor
 " alter the Thing that is gone out of my Lips. *Rom.* 5. v. 1. Therefore
 " being justified by Faith, we have Peace with GOD through our LORD
 " Jesus Christ. v. 2. By whom also we have Access by Faith into this
 " Grace, wherein we stand and rejoice in Hope of the Glory of GOD.
 " 1 *Pet.* 1. 5. Who are kept by the Power of GOD through Faith unto
 " Salvation, ready to be revealed in the last Time. *Rom.* 8. 17. And if Chil-
 " dren, then Heirs, Heirs of GOD and joint Heirs with Christ, if so be that
 " we suffer with him, that we also may be glorified together. Chap. 1. v. 16.
 " For I am not ashamed of the Gospel of Christ ; for it is the Power of
 " GOD unto Salvation to every one that believeth, to the Jew first, and
 " also to the Greek. *Colos.* 1. 27. To whom GOD would make known
 " what is the Riches of the Glory of this Mystery among the Gentiles,
 " which is Christ in you the Hope of Glory. *Mat.* 11. 29. Take my Yoke
 " upon you, and learn of me ; for I am meek and lowly in Heart, and ye
 " shall find Rest unto your Souls. *Psalms* 55. 22. Cast thy Burden upon the
 " LORD,

" LORD, and he shall sustain thee, he will never suffer the Righteous to
 " be moved. 2 Cor. 10. 4. For the Weapons of our Warfare are not carnal,
 " but mighty through GOD to the pulling down of strong Holds. *Psalms*
 " 57. 2. I will cry unto GOD most High, unto GOD that performeth all
 " Things for me. *Prov.* 28. 13. He that covereth his Sins shall not prosper;
 " But whoso confesseth and forsaketh them shall have Mercy. *Psalms* 59. 16.
 " But I will sing of thy Power; yea, I will sing aloud of thy Mercy in the
 " Morning; for thou hast been my Defence and Refuge in the Day of my
 " Trouble v. 17. Unto thee, O my Strength, will I sing; For GOD is my
 " Defence, and the GOD of my Mercy. *Psalms* 68. 18. Thou hast ascended on
 " high, thou hast led Captivity captive; Thou hast received Gifts for Men;
 " yea for the Rebellious also, that the LORD GOD might dwell among
 " them. v. 19. Blessed be the LORD who daily loadeth us with Benefits,
 " even the GOD of our Salvation. *Selah.* v. 20. He that is our GOD
 " is the GOD of Salvation, and unto GOD the LORD belong the Issues
 " from Death. 2 Cor. 5. 1. For we know, that if our earthly House of this
 " Tabernacle were dissolved, we have a Building of GOD, an House not
 " made with Hands, eternal in the Heavens. *Heb.* 12. 28. To the general
 " Assembly and Church of the First-born, which are written in Heaven,
 " and to GOD the Judge of all; and to the Spirits of just Men made per-
 " fect; and to JESUS the Mediator, &c. *Psalms* 45. from the 1. to the 9. v.
 " *John* 1. to the 15. v. and his 17. Chapter throughout. *Isaiah* 53. to the End
 " with many more.

Let none reflect upon me for citing so much; for the Scripture hath
 been to me from my Youth the living Oracles of his Divine and Sacred Lips.
 When I was crying, *What shall I do to be saved?* And when I was saying, *How*
shall I know the Way of the LORD that I may walk therein? Then his Word
 was a Light to my Feet, and a Lamp to my Path, exhorting me as it is in
 " *Isaiah*, 55. v. 1. Ho, every one that thirsteth, come ye to the Waters; and he that
 " hath no Money, come ye, buy and eat; yea, come buy Wine and Milk without
 " Money and without Price. v. 2. Wherefore do ye spend your Money for that
 " which is not Bread, and your Labour for that which satisfieth not: hearken di-
 " ligently unto me, and eat ye that which is good; and let your Soul delight it self
 " in Fatness. v. 3. Encline your Ear, and come unto me, hear and your Soul shall
 " live: And I will make an everlasting Covenant with you, even the sure Mer-
 " cies of David. v. 4. Behold I have given him for a Witness to the People, a
 " Leader and Commander to the People, v. 5. Behold thou shalt call a Nation
 " that thou knewest not; and Nations that knew not thee shall run unto thee, be-
 " cause of the LORD thy GOD, and for the Holy One of Israel; for he hath
 " glorified thee. v. 6. Seek ye the LORD while he may be found, and call upon
 " him while he is near. v. 7. Let the Wicked forsake his Way, and the unrighte-
 " ous Man his Thoughts; and let him return unto the LORD, and he will have
 " Mercy upon him, and to our GOD and he will abundantly Pardon. - v. 8. For

" my Thoughts are not your Thoughts, neither are your Ways my Ways, saith the
 " LORD. John 6. 35. And Jesus said unto them, I am the Bread of Life, he
 " that cometh to me shall never hunger, and he that believeth on me shall never
 " thirst. Revel. 3. 20. Behold I stand at the Door and knock; if any Man hear
 " my Voice and open the Door, I will come in to him, and sup with him, and he
 " with me. Jer. 3. 13. Only acknowledge thine Iniquity, that thou hast transgress-
 " sed against the LORD thy GOD, and hast scattered thy Ways unto Strangers
 " under every green Tree; and ye have not obeyed my Voice, saith the LORD.
 " v. 14. Turn O Backsliding Children, saith the LORD; for I am married un-
 " to you: And I will take you, one of a City, and two of a Family; and I will
 " bring you to Zion. v. 22. Return ye Backsliding Children, and I will heal your
 " Backslidings. Behold we come unto thee; for thou art the LORD our GOD, v.
 " 23. Truly in vain is Salvation hoped for from the Hills and the Multitude of
 " Mountains; truly in the LORD our GOD is the Salvation of Israel. Hosea
 " 14. 1. O Israel, return unto the LORD thy GOD; for thou hast fallen by thine
 " Iniquity. v. 2. Take with you Words, and turn unto the LORD; and say unto
 " him, Take away all Iniquity, and receive us graciously, so will we render the
 " Calves of our Lips. Jer. 31. 18. I have surely heard Ephraim bemoaning him-
 " self thus, Thou hast chastised me, O LORD, and I was chastised, as a Bullock
 " unaccustomed to the Yoke: Turn thou me and I shall be turned; For thou art
 " the LORD my GOD. John 14. 6. Jesus saith unto him, I am the Way and the
 " Truth and the Life; no Man cometh unto the Father but by me. Revel. 22. 17.
 " And the Spirit and the Bride say, Come; and let him that heareth say, Come;
 " and let him that is athirst say, Come: and whosoever will, let him take of
 " the Water of Life freely.

When I was grappling with Sin, Satan and the World, and my own wick-
 ed and deceitful Heart, the grand Enemies of my Salvation, his Word was
 as Props and Pillars to me: So that tho' I got many Wounds, and was oft
 forely beat; yet at the last I came off victorious by the Help of him who
 is GOD All-sufficient to all who, thro' Grace, lay hold on him for Help.
 It is by him that I have fought the good Fight, that I have finished my
 Course; and that I have kept the Faith: Henceforth there is laid up for
 me a Crown of Righteousness, which the LORD the Righteous Judge shall
 give me at that Day. It is by him, shining in his Word, that I know all
 my manifold Sins and transgressions are freely pardoned, and that I have a
 just Right and Title to what is exprest, 1. Cor. 1. 30. So that now the Guilt
 and condemning Power of Sin being fully pardoned by a judicial Act of
 GOD's free and sovereign Grace, through the Merits of the LORD Jesus
 Christ, effectually applied and witnessed unto by the Holy Spirit, upon,
 and to my Spirit, there is no Room left me to doubt any more of my
 being freely justified by him, of my being in Union with him, and in a
 State of Grace, or of the Power, Dominion and Filth of Sin, Original and
 Actual, being subdued, taken off, and washed away by the Virtue of the
 Spirit

Spirit of Sanctification, being created a new in Christ Jesus unto good Works ; and being sanctified throughout in Soul, Body and Spirit, and made meet to be a Partaker of the Inheritance of the Saints in Light, by him who loved me, and gave himself to the Death for me, and redeemed me by Power and by Price.

Now, being in such a Case of Communion with him, I am pained till I be freed of the Remains of a Body of Sin and Death, till I be freed of the World and all Things therein, and also of this natural Life, and be possessed of himself, and with himself in his eternal Inheritance, which is incorruptible, undefiled, and that fadeth not away ; a Place which he hath provided for all whom he hath chosen, for all whom he hath called, for all whom he hath justified, and all whom he hath sanctified. O ! to be there, where I shall sin no more, where I shall be tempted no more, neither feel any more of his Hidings, the Withdrawings of his Spirit's Presence, and Light of his Glorious Countenance ; but shall be ever with him, see him as he is, and serve him for ever and ever.

Now, my dear Friends in CHRIST, I have always, since the publick Resolutioners were for bringing in the Malignants and their Interest, thought it my Duty to join with the LORD's People, in witnessing against these sinful Courses ; and now we see clearly that it has ended in nothing less than making us Captains that we may return to Egypt, by the open Doors, that are made wide, to bring in Popery, and set up Idolatry in the LORD's covenanted Land, to defile it, and thereby to provoke him to pour down his Fierce Wrath upon it, and the Inhabitants thereof.

Wherefore it is the unquestionable and indispensable Duty of all who have any Love to God, to his Son the LORD Jesus Christ, to the Thriving of his Kingdom, to their own Souls Salvation, and to the following Generation, to act a close, constant and needy Dependence on the LORD JEHOVAH'S All-sufficiency, for Light, for Counsel, for Direction, for Strength and Stability, to make Conscience in bearing Testimony for him, for his persecuted Truth, Work and Interest in these Lands, which was sworn to with uplifted Hands to GOD the Searcher of all Hearts : And O that herein all could act a faithful Part for him who hath done so much for poor wretched us ! when we were lying, dying & rotting in our Blood-red Sins, when passing by us with his Love and Life-giving Visit, saying unto us, *Live, live.*

And on the other Hand, To witness faithfully, constantly and conscientiously against all that the Enemies have done, or are doing to the Overthrow of the glorious Work of Reformation ; and banishing CHRIST out of these Lands, by robbing him of his Crown-rights, (for he, and he alone, is Head of his own Church) & by burning the Covenants, which are the Marriage Bonds betwixt him and these Lands ; and by persecuting his Gospel Ministers and Members, who are labouring to keep their Garments clean, and their Hands free of all the Corruptions and Compliances in these evil

Times: And however it be, that many, both Ministers and Professors, are turning their Backs upon Christ and his Cross, reproaching and casting Dirt upon you and the Testimony of the Day; yet let not this weaken your Hands, stumble nor discourage you from going on in the Strength of the LORD your GOD, to contend earnestly for the Faith once delivered to the Saints, and witness a good Confession for him and his Cause, resisting unto Blood, striving against Sin; and herein let your Souls possess it with Patience; for I assure you, it will not be long to the fourth Watch; and then he will come with Garments dyed in Blood, to raise up Saviours upon the Mount of Zion, to judge the Mount of Esau; and then the House of Jacob and Joseph shall be for Fire, and the Malignants, Prelates and Papists shall be for Stubble; the Flame whereof shall be great.

But my Generation Work being done with my Time, I go to him who loved me, and washed me in his own Blood from all my Sins; to him who has counted me worthy to suffer for his Name: And O that I had many Lives to lay down for him, and much Blood to seal his noble and honourable Cause with, even that he who graciously pitied, and hath now given me the full Assurance of being a Member of his Church triumphant, which is the new Jerusalem, and City of the Living GOD!

I die adhering to the Scriptures of the Old and New Testament as the undoubted Word of GOD, an unerring Rule of Faith and Manners, and a Firm Foundation for Principle and Practice in the Ways of Godliness and true Holiness.

" 2 Tim. 3. 16. All Scripture is given by Inspiration of GOD; and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness. And the Confession of Faith, Catechisms Larger and Shorter, as agreeable thereunto, and safely founded thereupon. " 2 Tim. 1. 13. Hold fast the Form of sound Words, which thou hast heard of me in Faith and Love which is in Christ Jesus. Heb. 6. v. 1. Therefore leaving the Principles of the Doctrine of Christ, let us go on unto Perfection, not laying again the Foundation of Repentance from dead Works, and of Faith towards GOD.

The Sum of Saving Knowledge, the Directory for Church Government in her Doctrine, Worship and Discipline.

I owne all the attained unto Pieces of Reformation in the Church of Scotland, particularly betwixt the Years 1638, and 1649. The Covenants, National and solemn League; the Acknowledgment of Sins, and Engagements to Duties.

I owne the Protestation given by the Remonstrators against the publick Resolutioners; the Apologetical Declaration, and all Declarations hitherto emitted at Ruglen, Sanquhar and Lanerk; with all dying Speeches and Testimonies of these who have sealed Truth with their Blood, so far as they agree with GOD's Holy Word.

I owne all the Appearances in Arms that have been at Pentland, Drumclog, Bothwell, Airsmoss and elsewhere, against GOD's stated Enemies, and the

the Enemies of the Gospel, as it has been preached by all Christ's faithful Ambassadors in Scotland since the Reformation, and now by that faithful Servant of Christ Mr. James Renwick; and the Testimony of the Day, as it is stated and carried on by him and his Adherents at Home and Abroad; and Kingly Government as appointed and emitted in the Word of GOD, they entering Covenant-ways, and with Covenant Qualifications: But I am perswaded Scotland's covenanted GOD will cut off the Name of Stewarts, because they have stated themselves against Religion, Reformation and the Thriving of Christ's Kingdom and Kingly Government in these Lands. And altho' Men idolize them much now, yet ere long there shall none of them be to tyrannize in covenanted Britain any more.

On the other Hand, I die protesting against, and disowning Popery in all its superstitious Bigotry and bloody Cruelty; and Prelacie the Mother of Poperie; and all that depends upon that Hierarchy; and the Unhinging and Overthrowing of the glorious Work of Reformation by their woeful Act, *Rescissorie*: Burning the Covenant, turning out Gospel Ministers, filling their Rooms with prophane, erroneous Curates, and setting up Charles Stewart to be Head of the Church; and so robbing Christ of his royal and incommunicable Prerogatives, by their cursed Act of Supremacy.

I protest against the putting Malignants into Places of Power and Trust in Church, State and Armies; and all Declarations * any where published tending thereunto; and against all paying of Stent, Cess and Locality, to strengthen the Enemies Hands to persecute Christ in his Members; and all Shedding of their Blood in Fields, Seas, Scaffolds, Prisons, or any otherwise; and all Robbing, Plundering or Spoiling them of their Goods; and all Raising of the Hue and Cry after them; and all sinful Oaths, such as the Oath of Supremacy, the Bond of Peace, the Test, the Oath of Conformity, the Abjuration Oath; and the Oath, *Superinquirendis*.

* Here the Reader is referred to that Relation of his, which in this particular is at more Length expressed, as published in the Cloud of Witnesses.

I die testifying against the woeful Indulgence, the Fruits and Consequences of which have so much strengthened the Enemy, increased our Divisions, widened our Breaches, and deadened the Spirits, and cooled the Zeal of the LORD's People; stumbled and offended the weak; and in a great Measure retarded the carrying on of a Testimony for Truth, by condemning the Things contended for, and reproaching these that contend for Truth.

Wherefore I leave my Testimony against all the Accepters thereof, and all Ministers and Professors who are any Way guilty of any of the woeful Defections and sinful Compliances with the Enemies of Truth, or any Way guilty of condemning, reproaching and ridiculing Mr. James Renwick and his Correspondents, or the Testimony which they are carrying on: And let all such Ministers and Professors know, that this their Practice at the best, is a Denying of Christ, and a Shifting of his Cross: Therefore let them take Warning, and ponder these Scriptures.

" *Mat. 10. 32.* Whosoever therefore shall confess me before Men, him will
 " I also confess before my Father which is in Heaven. v. 33. But whosoever
 " shall deny me before Men, him will I also deny before my Father which is in
 " Heaven. (*See Luke 12. 8, 9.*) v. 37. He that loveth Father or Mother
 " more than me, is not worthy of me; and he that loveth Son or Daughter
 " more than me, is not worthy of me. v. 38. And he that taketh not his
 " Cross and followeth after me, is not worthy of me. *Mat. 16. 24.* Then
 " said Jesus unto his Disciples, If any Man will come after me, let him de-
 " ny himself, and take up his Cross and follow me. (*See Mark 8. 34.*) *Mark*
 " *8. 35.* For whosoever will save his Life shall lose it: But whosoever shall
 " lose his Life for my sake and the Gospel's, the same shall save it. (*See*
 " *Mat. 10. 39. also Chap. 16. 25.*) *Mat. 16. 26.* For what is a Man profited if he
 " shall gain the whole World and lose his own Soul, or what shall a Man
 " give in Exchange for his Soul. (*See Mark 8. 36, 37.*) *Mark 8. 38.* who-
 " soever therefore shall be ashamed of me, and of my Words, of him also
 " shall the Son of Man be ashamed, when he cometh in the Glory of his
 " Father, with the Holy Angels. *Isaiah 8. 11.* For the LORD spake thus to
 " me with a strong Hand, and instructed me that I should not walk in the
 " Way of this People, saying, v. 12. Say ye not a Confederacy to all them to
 " whom this People shall say a Confederacy, neither fear ye their Fear, nor
 " be afraid. v. 13. Sanctifieth the LORD of Hosts himself, and let him be your
 " Fear, and let him be your Dread. v. 14. And he shall be for a Sanctu-
 " ary; but for a Stone of Stumbling, and for a Rock of Offence to both
 " the Houses of *Israel*, and for a Snare to the Inhabitants of *Jerusalem*. v.
 " 15. And many among them shall stumble and fall, and be broken, and be
 " snared, and be taken (*as is exprest, Verses 9. and 10. of the same Chapter*)
 " *Prov. 1. 10.* My Son, if Sinners entice thee, consent thou not, v. 11.
 " If they say, Come with us, let us lay wait for Blood, let us lurk
 " privily for the Innocent without Cause. v. 12. Let us swallow them up
 " alive as the Grave, and whole as those that go down into the Pit. v. 13.
 " We shall find all precious Substance, we shall fill our Houses with spoil.
 " v. 14. Cast in thy Lot among us, let us all have one Purse, v. 15.
 " My Son, walk not thou in the Way with them, refrain thy Feet from
 " their Path; for their Feet run to Evil, and make Haste to shed Blood.
 " *Isaiah 5. 20.* Wo unto them that call Evil Good, and Good Evil, that put
 " Darkness for Light, and Light for Darkness, that put Bitter for Sweet,
 " and Sweet for Bitter. v. 21. Wo unto them that are wise in their own
 " Eyes, and prudent in their own Sight. v. 23. Which justify the Wicked
 " for Reward, and take away the Righteousness of the Righteous from
 " him. v. 24. Therefore, as the Fire devoureth the Stubble, & the Flame con-
 " sumeth the Chaff; so their Root shall be Rotteness, and their Blossom
 " shall go up as Dust, because they have cast away the Law of the LORD
 " of Hosts, and despised the Word of the Holy One of *Israel*. *Prov. 17. 15.*
 " He that justifieth the Wicked, and he that condemneth the Just, even

they

" they both are Abomination to the LORD. *Amos* 5. 10. They hate him
 " that rebuketh in the Gates, and they abhor him that speaketh upright-
 " ly. *Gala.* 2. 18. For if I build again the Things which I destroyed, I
 " make my self a Transgressor. *Psa.* 50. 16. But unto the Wicked GOD
 " faith, What hast thou to do to declare my Statutes, or that thou shouldst
 " take my Covenant in thy Mouth. *v.* 17. Seing thou hatest Instruction,
 " and castest my Words behind thee. *v.* 18. When thou sawest a Thief then
 " thou consentedst with him, and hast been Partaker with Adulterers. *v.*
 " 19. Thy Mouth thou gavest to Evil, and thy Tongue frameth deceit. *v.*
 " 20. Thou sittest and speakest against thy Brother, thou slanderest thy own
 " Mother's Son. *v.* 21. These Things hast thou done, and I kept silence,
 " thou thoughtest that I was altogether such an one as thy self, but I will
 " reprove thee, and set them in Order before thine Eyes. The Prophecy
 " of *Obediah* throught, the first and last Chap. of *Isaiah* to the End, with
 " many more.

Now it is my last Request and Soul's Desire, that all who have made
 • *Moses* Choice to suffer Affliction with the People of GOD, rather than en-
 joy the Pleasures of Sin for a Season, and are true Lovers of Zion's Right-
 teous Cause ; that you set much Time apart, and Mourn, and Afflict your
 Souls, for your Original Sin, Heart Plagues, Sins of Persons and Families,
 Sins of Kings and Kingdoms ; and for all the dreadful Apostasies, hateful
 Compliances, and sinful Sidings of Ministers and People, with the Enemies
 of GOD and Godliness, and Mourn that there is not more Faithfulness,
 and Zeal for the Cause of GOD amongst his People : Read *Psam* 51. *Ezra*
9. *Nehemiah* 9. *Jeremiah* 9. *Lam.* 3. and *Ezekiel* 9. to the End.

My dear Friends forbear your Contentions & Censuring one of another ;
 Sympathize with and Love on another, for this is his Commandment ; keep
 up your sweet Fellowship-Meetings, and desirable General-Meetings,
 with which my Soul has been often refreshed, and what is agitate in them,
 for carrying on of a Testimony for Truth, and against Defections ; let it
 be managed with Scripture Light for Direction, and with Zeal temperate
 with Knowledge, and with the Spirit of Meekness accompanied with Pa-
 tience and Humility. Be always ready to give a Reason of your Faith,
 and be much denied to the World, to your Selves, and to your Natural
 Life ; and when GOD in his Providence calls you to lay it down for him,
 do it cheerfully, and embrace the Cross of our Sweet LORD JESUS with
 open Arms ; for he will not send any a warfare on their own Charges ; take
 for your Rule and Encouragement these Scriptures with others, that I
 leave to your own Search.

" *Gala.* 5. 19. Now the Works of the Flesh are manifest, which are
 " these, Adultery, Fornication, Uncleaness, Lasciviousness. *v.* 20. Idola-
 " try, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sediti-
 " ons, Heresies. *v.* 21. Envyings, Murders, Drunkenness, Revellings and
 " suchlike, of the which I tell you before, as I have also told you in Time
 " past,

" past, that they which do such Things shall not inherit the Kingdom of
 " GOD. v. 22. But the Fruit of the Spirit is Love, Joy, Peace, Long-suf-
 " fering, Gentleness, Goodness, Faith. v. 23. Meekness, Temperance, a-
 " gainst such there is no Law. v. 24. And they that are CHRIST's, have
 " crucified the Flesh with the Affections and Lusts. v. 25. If we Live in
 " the Spirit, let us also walk in the Spirit. v. 26. Let us not be desirous
 " of vain Glory, provoking on another, envying on another. Chap. 6.
 " v. 7. Be not deceived, GOD is not mocked: For whatsoever a Man soweth, that
 " shall he also reap. v. 8. For he that soweth to the Flesh shall of the Flesh reap
 " Corruption; but he that soweth to the Spirit shall of the Spirit reap Life ever-
 " lasting. v. 9. And let us not weary in well doing; for in due Time we shall
 " Reap if we faint not. v. 10. As we have therefore Opportunity, let us do good
 " unto all Men, especially unto them who are of the Household of Faith. Mala. 3.
 " 16. Then they that feared the LORD spake often one to another, and the
 " LORD hearkened and heard it, and a Book of Remembrance was written be-
 " fore him, for them that feared the LORD, and that thought upon his Name.
 " v. 17. And they shall be Mine, saith the LORD of Hosts, in that Day, when I
 " make up my Jewels, and I will spare them as a Man spareth his own Son that
 " serveth him. v. 18. Then shall ye return and discern between the Righteous and
 " the Wicked, between him that serveth GOD and him that serveth him not.
 " Isai. 3. 10. Say ye unto the Righteous, It shall be well with him; for they shall
 " eat the Fruit of their doings. v. 11. Wo unto the Wicked, it shall be ill with
 " him; for the Reward of his Hands shall be given him. And, Verse 9. The shew
 " of their Countenance doth witness against them, they declare their Sin as So-
 " dom, they hid it not. Wo unto their Soul, for they have rewarded Evil unto
 " themselves. And Chap. 8. V. 20. To the Law and to the Testimony if they
 " speak not according to this Word, it is because there is no Truth in them. Mal.
 " 4. 2. But unto you that fear my Name, shall the Sun of Righteousness arise
 " with healing in his Wings, and ye shall go forth and grow up as Calves in the
 " Stall. Isaiah 8. 17. I will wait upon the LORD, that hideth his Face from
 " the House of Jacob, and I will look for him. Philippians 1. Verse 27. Only
 " let your Conversation be as it becometh the Gospel, that whether I come and see
 " you, or else be absent, I may hear of your Affairs, that ye stand fast in one
 " Spirit with one mind, striving for the Faith of the Gospel. V. 28. And in no-
 " thing terrified by your Adversaries, which is to them an evident Token of Per-
 " dition, but to you of Salvation, and that of GOD. Verse 29. For unto you it
 " is given in the Behalf of CHRIST, not only to believe on him, but also to
 " suffer for his Sake. Revelations 10. 11. And he said, Thou must Prophecie
 " again before many Peoples and Nations, and Tongues, and Kings. Hebrews
 " 10. from the 21st Verse to the End, and Chap. 12. Verse 11. Now no chasten-
 " ing for the present seemeth to be joyous, but grievous: Nevertheless afterward
 " it yieldeth the peaceable Fruit of Righteousness unto them which are exercised
 " thereby. Verse 12. Wherefore lift up th^e Hands which hang down and the feeble
 " Knees. Verse 13. And make straight Paths for your Feet, lest that which is
 " "Lame

" *Lame be turned out of the Way, but let it rather be healed. Verse 14. Follow*
 " *Peace with all Men and Holiness without which no Man shall see the LORD.*
 " *Verse 15. Looking diligently lest any Man fail of the Grace of GOD, lest any*
 " *Root of Bitterness springing up trouble you, and thereby many be defiled. Revel.*
 " *14. v. 1. And I looked, and lo a Lamb stood on the Mount Zion, and with*
 " *him an hundred fourty and four thousand, having his Father's Name written*
 " *in their Foreheads. v. 2. And I heard a Voice from Heaven, as the Voice of*
 " *many Waters, and as the Voice of a great Thunder; and I heard the Voice of*
 " *Harpers harping with their Harps. v. 3. And they sung as it were a new*
 " *Song before the Throne, and before the four Beasts, and the Elders, and no*
 " *Man could learn that Song, but the hundred and fourty and four Thousand,*
 " *which were redeemed from the Earth. v. 4. These were they which were not*
 " *defiled with Women, for they are Virgins; these are they that follow the Lamb*
 " *whithersoever he goeth; these were redeemed from among Men, being the first*
 " *Fruits unto GOD, and to the Lamb. v. 5. And in their Mouths was found no*
 " *Guile; for they are without Fault before the Throne of GOD. Jude v. 3.*
 " *Beloved, when I gave all Diligence to write unto you of the common Salvation,*
 " *it was needful for me to write unto you, and exhort you, that you should ear-*
 " *nestly contend for the Faith, which was once delivered to the Saints. Ephesians*
 " *6. 10. Finally my Brethren, be strong in the LORD, and in the Power of his*
 " *might. v. 11. Put on the whole Armour of GOD, that ye may be able to stand*
 " *against the Wiles of the Devil. v. 12. For we wrestle not against Flesh and*
 " *Blood, but against Principalities, against Powers, against the Rulers of the Dark-*
 " *ness of this World, against spiritual Wickedness in high Places. v. 13. Where-*
 " *fore take unto you the whole Armour of GOD, that ye may be able to withstand*
 " *in the evil Day, and having done all to stand. v. 14. Stand therefore having*
 " *your Loins girt about with Truth, and having on the Breast-plate of Righteous-*
 " *ness. v. 15. And your Feet shod with the Preparation of the Gospel of Peace.*
 " *v. 16. Above all taking the Shield of Faith, wherewith ye shall be able to quench*
 " *all the fiery Darts of the Wicked. v. 17. And take the Helmet of Salvation,*
 " *and the Sword of the Spirit, which is the Word of GOD.*

And scar not at his sweet, lovely and desirable Cords; for altho' I have not been able
 because of my Wounds (that I received at my taking) to lift up or lay down my Head,
 but as I was helped, yet I was never in better Case all my Life; he has not given me
 on Challenge since I came to Prison, for any thing less or more; but on the contrary,
 he has so wonderfully shined on me with the Sense of his redeeming, strengthening, assist-
 ing, supporting, through-bearing, pardoning and reconciling Love, Grace and Mercy;
 that my Soul doth long to be freed of bodily Infirmities and earthly Organs, that so I
 may flee to his Royal Palace, even the Heavenly Habitation of my GOD, where I am
 sure of a Crown put on my Head, and a Palm put in my Hand, and a new Song put
 in my Mouth, even the Song of Moses and the Lamb, that so I may Bless, Praise, Mag-
 nifie and Extol him for what he hath done to me, and for me. Wherefore I bid Fare-
 wel to all my dear Fellow-sufferers for the Testimony of JESUS, who are wandering in
 Dens and Caves. Farewel my Children, Study Holiness in all your Ways, and Praise
 the LORD for what he hath done for me, and tell all my Christian Friends to Praise
 him

him on my Account. Farewel sweet Bible, and Wanderings and Contendings for Truth. Welcome Death, Welcome the City of my GOD, where I shall see him, and be able to serve him Eternally with full Freedom; Welcome blessed Company, the Angels and Spirits of just Men made Perfect. But above all Welcome, Welcome, Welcome, One Glorious and alone GOD, Father, Son and Holy Ghost; into thy Hands I commit my Soul, for thou art Worthy, Amen.

Nota, That all these Scriptures set down at full length with this ("") Mark at the Beginning of the Line were all, by the Worthy Martyr, Book, Chapter and Verse, cited.

An APPENDIX related and attested by some of his intimate Acquaintance, that were Eye and Ear Witnesses to his Martyrdom.

THIS Valiant Christian, and faithful, Courageous, Martyr for Truth, John Nisbet in Hardhill, with whom we were many Years familiarly acquaint, was a strict Observer of the Sabbath, a great Examiner of the Scriptures, a great Wrestler in Prayer, reserved always as to his own Case and Soul's Concernment; neither did we ever know how it was with him as to that, till he came to Prison. Notwithstanding, he was always ready to contend for Truth, when it was opposed (which he usually termed PRECIOUS) and had Scripture ready at all Times to back what he spoke, either directly or by necessary consequence to the Purpose in Hand. He had three Sons who seemed then to follow their Father's Footsteps; but we know not well what became of them since the Revolution. After he wrote this his last Speech, he was taken out immediately to the Council, and from that to the place of Execution; all the Way thither he had his Eyes lifted up to Heaven, his Face shined visibly, he seemed to rejoice, but spoke little till he came to the Scaffold: When he came there, he Jumped up on it, and cried out my Soul doth magnifie the LORD. my Soul doth magnifie the LORD; I have longed these 16 Years to Seal the precious Cause and Interest of precious CHRIST with my Blood: And now, now he hath answered and granted my Request, and has left me no more ado, but to come here and pour forth my last Prayers, sing forth my last Praises of him in Time, on this sweet and desirable Scaffold, mount that Ladder, and then I shall quickly get Home to my Father's House, see, enjoy, serve and sing forth the Praises of my Glorious Redeemer for ever more World without end. --- Then he resumed the Heads of his last Testimony to the Truth, and enlarged upon what he owned, and what he disowned. But Drums were always caused be beat when he spoke to the People, which, you are sure, deprived us much of the Satisfaction that otherwise we might have had; yet over this difficulty we heard him say, The covenanted God of Scotland hath a dreadful Storm of Wrath provided, which he will surely pour out suddenly and unexpectedly like a Thunder-bolt upon these covenanted Lands, for their Perfidy, Treachery and woeful Apostasy; and then Men shall say, They have won well away that got a Scaffold for CHRIST. He exhorted all to make much use of CHRIST for a hiding Place; for Blood, Blood, Blood, shall be the Judgment of these Lands. He Sang the first 6 Verses of the 34. Psal. and read the 8. to the Rom. he prayed divinely with great Presence of Mind, and very loud. But for Noise of Drums, as hath been said, we could not distinctly hear what he either spoke or prayed, except when his Face was toward the Place where we stood; so that in such disturbing Circumstances, this is all of his Scaffold Speech that we could safely gather. He went up the Ladder rejoicing and praising the LORD, which we all evidently saw. Thus he died 4th December 1685, the 58 Year of his Age with the full Assurance of his Interest in the ever Blessed LORD JESUS CHRIST; as also of the LORD's returning to this poor Land, to raise up the fallen Tabernacle of David therein in a more remarkable Way and Manner, than ever; which Sight he saw a far off by Faith, and rejoiced thereat.